St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For St. Anthony's Messenger.)

The Purification.

(*February 2.*)

O Virgin, pure and sweet,
O Mother, undefiled,—
O peerless, humble Maid,
Who brings her new-born Child,
Obedient to the law,
To Simeon, that he,
The Hope of Israel's race—
The long-desired may see!

Humility's rare flow'r,—
O Virgin, pure thou art;
O would that we, like thee,
Might hide, within our heart
Our sorrows, that no speech
Might ever to them bring
A worldly taint to spoil
Our love's rich offering!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

(For St. Anthony's Messenger.)

St. Elizabeth of Hungary,

Patroness of the Third Order of St. Francis.

(Interesting Notices selected by F. McG.)

II.

THE parents of dear St. Elizabeth were Andrew II., King of Hungary, and Gertrude of Merania or Andechs, his Queen. It would seem that Andrew was not well fitted to cope with the situation previous reigns had shaped for him. He lacked calm strength and firmness in dealing with his nobles and Bishops whose petty revolts frequently disturbed his reign, and finally wrung from him the great charter of liberty, known as the "Golden Bull." This document defined and confirmed the rights and titles of Bishops and nobles, and although it limited its functions, it really strengthened the monarchy, since it laid the foundation of a more satisfactory government in granting individual liberty as well as the right of popular assemblies. But withal Andrew was truly pious and faithful to his Christian duties. The Church and the poor always found him a generous friend. Some of the vast gold mines which still enrich Hungary, were discovered during his reign. Chroniclers tell us that one day miners came to relate to the King that as they dug into the side of a mountain they heard a voice desiring them to proceed courageously, since it contained a vast amount of gold, destined by the Almighty as a recompense for Andrew's virtues. This mark of divine favor only served to increase his generosity in the interests of God.

Gertrude was a descendant in a direct line from the famous Charlemagne, and possessed the most beautiful provinces in the south of Germany. One of her sisters was St. Hedwig, duchess of Silesia and Poland; another was Agnes, the unfortunate wife of Philip Augustus, King of France. Gertrude equalled her husband in piety; historians speak of her courage and her masculine soul. The most tender love united the noble couple. In the year 1207, on the day and at the hour announced by Klingsohr at Eisenach, Queen Gertrude being then at Presburg, gave birth to a daughter, who at the font was named Elizabeth. The ceremonies of her baptism were carried out with great splendor; the royal babe was brought to the church under a canopy of the richest stuffs that could be procured at Buda, which was then one of the principal markets of Oriental luxury.

From the cradle, Elizabeth gave proofs of the sublime destiny for which God reserved her. The names consecrated by religion were the first uttered by her infant lips, and it seemed as if an interior light aided her to grasp the teachings of our faith even at this tender age. Her biographers tell us that compassion for the poor and a desire to lessen their misery were distinct traits of her early childhood; that immediately after her birth the wars in which Hungary was engaged ceased and the interior dissensions were calmed down. Violations of the laws of God, curses and blasphemies became less frequent. Elizabeth was the harbinger of peace and prosperity, and when in after years the promises of her early virtuous life were fully realized, the Hungarians loved to say that never did a royal infant bring so many blessings to her country.

Meanwhile, Duke Hermann left no means untried to find out if the predictions of Klingsohr had come to pass. Occasional travelers from Hungary often brought accounts of Andrew's daughter; they spoke in glowing terms of her devotion and particularly dwelt on the happiness, heavenborn that seemed to enter everywhere at the birth of this child. Hermann's desire to see Klingsohr's prophecy fulfilled and his son Louis espoused to Elizabeth grew with each report. The story of a monk who came from Hungary and related that having been blind from the age of four years, he was suddenly cured by the touch of the young princess, finally induced Hermann to send an embassy, composed of lords and noble ladies to the King of Hungary to demand of him, in the name of Louis, the hand of Elizabeth, and, if possible, to bring her with them to Thuringia. The ambassadors, under the leadership of Count Reinhard von Muehlberg, set out for Hungary, having at least thirty horses in their train. Along their route they were everywhere welcomed and honored according to their rank and that of their Lord. On their arrival at Presburg, Andrew received them royally, and on the morning following their entrance into the city, a great number of Masses were offered.

When Andrew learned the object of their mission he assembled his council to consider the wishes of the Duke of Thuringia. Klingsohr warmly upheld the espousals, and in a discourse which serves as a picture of Thuringia at that period, he showed forth the riches and the power of Hermann; he enumerated the numerous counts, knights and barons who were his subjects; he praised his fertile and well-cultivated country; he told of its fine forests and well-stored fish-ponds, and how comfortable the people were, "drinking strong beer and eating good white bread." He then spoke the praises of Hermann, and added, that young Louis appeared to possess all the good qualities that could be

expected at his age. Queen Gertrude also approved of the request of Hermann, and Andrew, yielding to her influence, agreed to part with his beloved child. But before he would allow her to set out for Thuringia, he ordered a grand feast in her honor, to which all lords and their ladies were invited. The games, dances, music, the songs of the minstrels and the general rejoicing lasted three days, after which the ambassadors took leave of the king, taking with them little Elizabeth, then four years of age, tenderly covered with a silken robe embroidered with gold and resting in a cradle of massive silver. The presents which the ambassadors received from the King for Duke Hermann as a dowry for the princess and for themselves were very precious, and beautiful, and so numerous that they who had come with two carriages, now returned with thirteen. Besides presents, Andrew entrusted to the embassy thirteen noble Hungarian maidens, as companions to his daughter, all of whom Hermann dowered and married to nobles in Thuringia.

The journey homeward was made without delay. As soon as Duke Hermann and Duchess Sophia heard of the approach of their ambassadors and the success of their mission, they knelt and blessed God in grateful prayer. Their prayer over, they went down from the Wartburg to Eisenach to meet the ambassadors and hear the good news from them. The joy of both parties knew no bounds. They all entered the inn of Hellgraf, where Klingsohr had made his prediction, and duly celebrated the gladsome event. The Duke now returned to the Wartburg to prepare for Elizabeth's reception, while the Duchess spent the night with the child.

On the following morning Elizabeth was carried to the castle, where many nobles and citizens and their wives had gathered, and solemnly engaged to Louis, who was then eleven years old; and, according to custom, they were laid side by side in one bed. Sumptuous banquets and festivals closed the days of rejoicing.

Dating from this time, Elizabeth never left him, who was to be her husband, and whom she then called her brother. It was a touching and wholesome custom that existed in Catholic families in the ages of faith to bring up together those whose after lives were destined to be united; a blessed inspiration, which mingled in the mind of man the pure name of sister with the sacred name of wife, so that none of the young heart's freshness was lost, but the fond and pure emotions of brotherhood served to prepare for the important and arduous duties of marriage.

—All worry is spiritual near-sightedness; a fumbling way of looking at things, and of magnifying their value.

A Page in Franciscan History.

ONE day, all of a sudden, a brilliant ray of sun beamed over the fields of Assisi, Perugia, Agubbio, Orvieto, Spoleto, bringing delight, akin to the charm of a beautiful April morning. At the first call of St. Francis thousands of hearts expanded. Italy had never heard a more consoling Apostle. He did not preach the disconsolate asceticism of the monks and hermits; he did not subvert the faith like the preachers of heresy; he did not threaten the people so as to upset their consciences, as Joachim had done; he did not instigate a crusade against the old Church as Arnold of Brescia had attempted. We see in him in the first acts of his calling a Southerner, an Italian, a poet, a friend of progress and enlightenment, averse to sorrow, whom not even a bitter thought had disquieted. We must picture him to ourselves, as his scholars have described him, a refined and smiling countenance, his lips of a rosy hue, his eyes dark and sparkling, his stature frail, his gait brisk, and not with that emaciated face and mournful mien, that undoubtedly Spanish artists have invented. He is verily the child of a century of activity. He believed that everything was good here below, society and nature. He sought passionately the acquaintance of his fellow-creatures; he had for every living being, even for the lowest animals, an outburst of tenderness and a word of benediction. He is well off in the fatherly hand of God. His heart is too pure to be frightened at the snares of Satan; his faith too childlike to be ever discouraged. At a very early age he had hoped to do great things and proclaimed beforehand his own future. When a prisoner of war at Perugia during one whole year in the company of some noblemen of Assisi, he astonished his wardens by his unchangeable cheerfulness. "What do you think of me?" he said to them; "understand, that some day the whole world will follow me." His friends deemed him at that time a little foolish and did not comprehend the import of those other words, which he repeated with pleasure: "My body is captive, but my spirit is free, and I am content." Through charity and voluntary poverty, through humility and love this singular soul was bound to relish, to its fullest capacity and to the last day of his mission, liberty and joy. In a few hours he has renounced the world, the paternal heritage and clothed with a mantle, which his Bishop had given him, he goes into the woods of Assisi, singing French verses. Robbers stop him; he answers them laughingly, "that he is the herald of a great king." They leave him in a ditch, filled with snow. He escapes and tenders his services at a convent in the capacity of a cook. He spends one month among the lepers of Agubbio, then he begs on

the roads for a dilapidated church, loads upon his shoulders stones and rebuilds with his own hands the walls. The people of Assisi banter him unmercifully, they throw dirt into his face; his father and brother turn away from his sight. "Of all sufferings which I had to endure," he said, "this one was to me the most cruel." He tried to console himself by asking an old beggar to adopt him as his son. To overcome by sacrifice the so common egotism, to suffer for God was to him the greatest pleasure. He wanted one day Br. Leo with "his columbine simplicity" to heap on him reproaches, and, in order to facilitate matters, he dictated to him all sorts of terrible words. "Oh, Brother Francis, you have wrought so much evil and sins in the world, that you deserve the lowest depth of hell." But Leo repeated entirely the contrary way. "God will do so much good through you, that you will go to heaven." He charmed his brethren, and they on their turn captivated Italy by the smiling serenity, with which they received the great miseries, the small tribulations and the lowly pains of life.

Just now he, the pitiful, had received in a village only some crusts of dry bread, when Br. Masseo, who as the "Fioretti" tell us, was big and beautiful of stature, had been out to gather good pieces of fresh bread. He spreads the whole collection out on a large, white stone, near a clear spring in the sunlight and St. Francis marvels at the beauty of the banquet. "But, Father," says Masseo, "we have neither table-cloth nor knife, nor table, nor house, nor valet, nor maid-servant." —"And what do you think," St. Francis replied, "of these treasures, which we owe to the goodness of God, this stone, this clear water and these pieces of bread?" As St. Francis always had his heart in a cheerful mood, so he only loved to see about him good-humored faces, and he would not suffer one to bring into the chapter of his Minors the gloomy thoughts of the *mea culpa*. He said to a novice: "My Brother, why this sorrowful mien? Have you committed any sin? This is only an affair between God and you. Go and pray. But before me and your brethren you must show always a joyous countenance, for it ill behooves one, who is in God's service, to display a sulky and scowling look." And in his first Rule he made of joy a sacred obligation, like chastity or obedience. "The true Franciscan must always be rejoicing in the Lord and cheerful." In the hallowed country of Umbria there was no valley of tears. And yet they are in truth poor. Every day they stretch out their hand at the door of the houses and churches; for their shelter they have only near Assisi some reed-huts. Communal Italy, Guelf Italy, the country of the money-changers and notaries, to whom the florin is a sacred thing, a daily bread, was altogether astonished and moved by the spectacle, new to her, of hearts so detached from all earthly goods. Yet

a century later Dante and Giotto glorify the betrothals of St. Francis to Poverty, who, "deprived of Christ, her first spouse for more than one thousand and one hundred years, was left despised and obscure." She was in fact the cardinal virtue of Franciscan Christianity. In the winter of 1209, during Mass, Francis had heard a voice, which said to him: "Go, carry neither gold, nor silver, nor money in your purse, nor scrip, nor two coats, nor shoes, nor a staff." He chose therefore the garb of the poorest workmen, and of the fishers, the tunic of coarse cloth, the cowl and the cincture of cord; he forbade in the beginning the use of sandals and absolutely the touch of pieces of money. "The poor of Christ," writes James of Vitry, "carry, when traveling neither wallet, nor provisions, nor shoes, nor purse in their girdles. They have neither monasteries, nor churches, nor fields, nor vineyards, nor beasts of burden, nothing in the world, where they could rest their head." Of their breviaries, their poor furniture, their necessary utensils, they have according to a brief of Gregory IX. only the usufruct and not the ownership. It was through poverty that Francis returned to God, who had been forgotten for so many centuries and who was born in a poor stable, while the foxes had their lairs and the birds their nests.—*Emile Gebhard, of the French Academy.* (Translated for ST. ANTHONY'S MESSENGER from *Les Voix Franciscaines* by Fr. G. S., O. F. M.)

The Habit of Criticism.

No tendency of mind or speech is more fatal to a temper of kindness than a habit of criticism. Much of our criticism of friends and relatives is thoughtless and impulsive. We do not approve of what they say or do, or we do not like the way they do it, and we impetuously say so. The habit easily degenerates into censoriousness, and before we are aware, we have grown sharp, disagreeable and uncharitable. A good rule is to say nothing unkind of any one at any time. If this be life's undeviating custom and the law of kindness be ever on our lips, we shall not fall into the temptation to criticise, or if we do, we shall easily overcome it.

—WE need the patience of Christ in meeting the trials of life. We have but to remember how quietly He endured all wrongs, all pain and suffering, to get a vision of a very beautiful ideal of life set by Him for our following. The lesson is hard to learn, but the Lord can direct out hearts even into this sweetness of spirit. He can help us to be silent in the time of distress. He can turn our cry of pain into a song of submission and joy. He can give us His gentle peace, so that even in the wildest strife our hearts shall be quiet.

(For St. Anthony's Messenger.)

"To Whom Much is Given—."

T is odd to consider," says Addison, "what great geniuses . . . are sometimes thrown away upon trifles." "I once saw a shepherd," says a famous Italian author, "who used to divert himself in his solitude with tossing up eggs and catching them again, without breaking them; in which he had arrived to so great a degree of perfection that he would keep up four at a time for several minutes together, playing in the air and falling into his hands by turns. I think," says the author, "I never saw a greater severity than in this man's face; for by his wonderful perseverance and application he had contracted the seriousness and gravity of a privy-councellor; I could not but reflect with myself, that the same assiduity and attention, had they been rightly applied, might have made him a greater mathematician than Archimedes."

And yet, how many squander their rare and most precious talents; indeed, throw utterly away their whole lives! And why? Because they never really make up their minds to do one particular thing—and do it. There is a beginning to this idling away of a life, one little short moment—and that moment is in childhood. Unless boys and girls choose some definite object in life, their lives will be fruitless; and the earlier they settle their minds upon a definite purpose the better. It may be a very insignificant circumstance, or casual happening, that determines their whole life's course. It comes, and is gone, in a moment—but what an awful moment it is! It may be an unhappy moment, in which they slip and fall from the path of virtue—alas, never more to arise! Or, perhaps, they make an acquaintance at sight; and their life's destiny is fixed.

There is no more important step in all our lives than that momentary, secret choice we make of our future destiny. We are starting out into the world. We stand at the parting of the ways. We choose the path that is to lead us to our eternal dwelling, or to decoy us into a wilderness, losing us, to wander further and further from home. Like just Lot of old, we stand and look for a moment over the prospect before us, and a secret voice in our hearts seems to say: "Behold, the whole earth is before you—take which way you will." On the one side lies the fair valley of worldly pleasure, and greatness, and honor, and prosperity, like "the region about the Jordan . . . before the Lord destroyed Sodom and Gomarha, . . . as the paradise of the Lord." On the other side stretches "the hill country of Juda," barren to behold, not near as fertile as the Jordan plains.

At this juncture a youth sees the great throng of the fortunate ones of this world, enjoying their pleasure, and prosperity, and honor, and over against them the few chosen ones who have "given up all they had in this world, and are trying to follow Him 'who had not whereon to lay His head.'" A yearning rises in his heart to share the sacred but arduous lot of the chosen few, but the desire is passing, and ineffective. Then comes the most trying moment of all. Something more than the might of human virtue must support the wavering heart: God gives His grace. We begin to see not only the multitude of poor followers, but Him whom they are following. "He is the fairest of the sons of men," but now He is stripped of His beauty. "There is no beauty in Him, nor comeliness; and we have seen Him, and there is no sightliness in Him, that we should be desirous of Him; despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not." But, as we look upon Him, pity begins to speak in our hearts, and tells us for whom He is thus humiliated. "He hath borne *our* infirmities and carried our sorrows; and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed." "The Son of God *loved* me, and gave Himself for *me.*" The words re-echo in our souls, "Jesus loved me, and gave Himself for me." Oh, what light His love sheds upon us now! How differently now does the world look! Life is passing, passing, passing—and all things passing with it. Our vision into the future grows strangely keen. In the distance the river of life has flowed out into the strandless ocean of eternity; the soul has been let loose from its mortal body and is upon the wing, like some lonely bird of passage, in flight to the other world. All things have now disappeared, and "lifting up our eyes we see no one, but only Jesus." "How beautiful He is now." When in the lowliness of His passion, standing before the Roman Governor, He could say: "I am a King;" how truly now is He a King! The marks of His crucifixion shine on His glorified body with marvelous radiance. More beauteous than the light of morning dawn. How majestically serene His incredibly sweet face! "O look into His eyes, what depth of love, what tenderness of love, yet what overwhelming *power* of love! His friendly smile,—so familiar,—how human it is in its gentle winning gravity! What a light of unspeakable expression shines over His whole face, glows like sunshine on His beautiful hair, and runs down like unction into His comely beard! But He must not speak! If He speaks our hearts will break with love." But He cannot

help it. He loves us so much He must speak. "My child, give *Me* thy heart. . . . I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee. . . . Come and follow me." It is the moment of grace. To listen is to be won. "Listen, my child, and see; give ear; forget thy people and thy father's house. . . . He that loveth father or mother, brother or sister, more than Me, is not worthy of Me."

O sublimest of vocations—nothing less than a mystic espousal to the Son of God! But fear not, Jesus will give you the *grace* easily to obey His calling.

This is the great grace of vocation. The sacerdotal or religious state is so high, so excellent, that a special grace is needed for it. "Certain it is that there is a divine vocation: benign Providence does call some in preference to others to a more perfect and more excellent state, at the same time lavishing upon those chosen ones talents and graces enabling them rightly to assume and to fulfill the obligations of that state. For, to embrace a state of perfection and to persevere in it, special graces are needed which none can give but God alone, the bountiful Giver of all. This is evident from many passages of Holy Scripture." "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was." "All men take not this word, but they to whom it is given."

Not only to the priesthood, or to the religious life in general, is a vocation given from above, but to a particular Religious Order, or to a Missionary life. From the beginning of the Church there has been a distinction made between missionaries, or "apostles," and other priests. "I will send you prophets and apostles." "God gave some apostles, and some prophets, and others some evangelists, and others some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . which is the Church." In the earliest Christian writings, such as the "Doctrine of the Twelve Apostles," we find special references to Missionaries, or "apostles."

When one feels certain of having received a vocation to the priesthood or the religious life, he ought to obey the call, and to obey, and persevere in, the particular vocation given him. "Let every man abide in the same calling to which he is called." Not to obey one's vocations is not a sin, but it is very dangerous: not a sin, because a vocation is not a moral precept, but an evangelical counsel, a privilege; and no one is bound to use a privilege, for if he were, the privilege would become an obligation and a burden; but it is a danger, a great risk, for if God has intended us for a certain state, He will give us graces suitable to

that state, and as it will be easy to save our souls in that state, it will be difficult to save our souls in any other state. Likewise, to enter the sacerdotal or religious state without being called to it, is not sinful but dangerous: not sinful, because vocation is often secret, and not always certain, and the Church would be hindered in ordaining ministers; yet it is dangerous to push in, without being called and fitted to be, "where angels fear to tread."

But suppose one has entered, or desires to enter, such a state, and feels no vocation? he need but *pray* for a vocation. If God "loves to give us good gifts," He will not surely refuse us this great gift of a vocation to give ourselves entirely to Him. "Si non es vocatus," says St. Augustine, "*fac*, ut voceris."

However, if parents or others hinder one, whom they have good reason to believe is called to the priesthood or religious state, from following the vocation, they sin grievously, because they are unjust or uncharitable in a grave matter. "When parents are true, fervent Christians themselves, and Catholics to their very heart's core, they will certainly realize how unspeakable and unparalleled an honor and blessing it is to be able to reckon among their children at least one or two consecrated and dedicated to God and the service of the altar. Such parents will strive by the simple force of word and example, to infuse their own spirit into their offspring, and again and again their ardent and continual prayers will obtain for son or daughter the gift of a supernatural vocation."

Nor should one be overmuch afrightened at the thought, that "of him to whom much is given, much will be required," but be calmly trustful, "being confident of this very thing, that He, who has begun a good work in you, will perfect it unto the day of Jesus Christ;" and rather rejoice with the psalmist, "the Lord is the portion of mine inheritance," "Thou hast put gladness into my heart—Whom have I in Heaven but Thee, and what do I desire upon earth besides Thee? O God of my heart, my portion forever!"

Your one concern should be, "to press forward to the prize of the supernatural vocation of God in Christ Jesus . . . that you may walk worthy of the vocation in which you are called."

(Fr. N. R., O. F. M.)

—I COMMEND to you great patience in all that may happen to you. Thus, when anyone grieves you, whether it be one of your brethren or any other person, though he should carry it to the last extreme, you ought to show your gratitude and willingness to accept the annoyance in preference to anything else. Love those who treat you in this manner.—*St. Francis.*

Pious Union in Honor of the Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For St. Anthony's Messenger.)

Thoughts on the Divine Paraclete.

THE graces of the Holy Ghost are never little, or of no account, but always great and wonderful and worthy of the munificence of the Donor.—*St. Chrysostom.*

The charity of God is poured forth in our hearts by the Holy Ghost who is given to us.—(*Rom.* v., 5.)

To preserve the unction of the Holy Spirit, a person must live in constant fear, humility and sorrow for sin.—*St. Macarius.*

The Holy Ghost is a burning furnace (of love) within our breast, which makes us always active (in God's service) and spurs us on continually to aspire more and more vehemently towards God.—*St. Macarius.*

Without Jesus Christ and His grace we can do nothing, but by His Holy Spirit dwelling in her, a soul becomes all light, all joy, all love, all compassion.—*St. Macarius.*

When the Holy Ghost comes into my heart, He changes me into another man.—*St. Cyprian.*

The just receive not only the Gifts but also the person of the Holy Ghost. It would be an error against Faith to say that a Christian in a state of grace only possesses the gifts of the Holy Ghost and not the Holy Ghost Himself.—*St. Thomas Aquinas.*

As iron when heated in the fire becomes all of a glow, so is man changed by the Holy Spirit into the Godhead.—*St. Basil.*

To love God by means of God! To love God in God—the Holy Ghost abiding within the soul!—*St. John of the Cross.*

May the Holy Ghost who favors us be forever our consolation: My soul and my spirit adore Him continually.—*St. Francis of Sales.*

O Holy Spirit warm with Thy fire our hearts of snow, deliver us from our tepidity, and enkindle in us a great desire of pleasing Thee.—*St. Alphonsus.*

As fire burns, cleanses, heats and illuminates, so the Holy Ghost burns away sin, purifies the heart, rouses up the tepid and imparts light to our mind.—*St. Anthony of Padua.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

(For St. Anthony's Messenger.)

Does the Word of God Dwell in You?

TO all appearances the Word of God is preached so often, that the little question at the head of this sermonette seems out of place. Are not the children instructed in catechism every day in the year, and does not the Priest preach the Word of God to his people in season and out of season? All this is true, and still I maintain that, notwithstanding all abundance in spiritual food, many are still starving themselves to death. As it will do a man no good to have plenty of food unless he takes it into his stomach and digests it, so it will profit man very little to hear the best sermon unless he applies it to himself. In order that the word of God dwell in us, as St. Paul tells us in his letter to the Colossians, we must attend divine services and listen to the sermon with attention and devotion. At home we must meditate upon what we have heard, and, when an opportunity offers itself, we must speak about the sermon to others.

First of all we must go to hear the sermons preached by the Priest. In this respect many do not do their full duty, for they often miss the sermon, go out of church when the Priest begins to preach as though they knew it all. Others again will tell you that their business will not permit them to stay for the sermon, and again others will excuse themselves because they have children at home, and must attend to their household duties. Now let me ask you, my dear reader, who are they who miss the sermon on the flimsy excuse of having so many other duties? Are they the best or the poorest Catholics? I can see, you smile, thinking that is a pretty hard lick for some, but is it not true and does not your own experience tell you that I am correct? We go to hear the sermon in order to learn, and we learn in order to become better and holier! Missing the instruction, whether it be a sermon or a lesson in catechism, is the prolific mother of many other sins. When

people have transgressed the law of God, is not their excuse that they did not know it was a sin? And others will plead their weakness, saying they could not keep the commandment. But will this excuse them before God, who has sent the Priest and commissioned him to teach all nations? And by this very command to the Priest, He made it obligatory on us to be instructed! People, who have the chance of receiving instructions and neglect this grand opportunity of becoming acquainted with their holy religion, must blame themselves for their ignorance, and hence are responsible before God for the violations of His holy commandments. The same is true in regard to the other and even more common plea of weakness. Does not the Priest preach to exhort the tardy and to awaken the sleepy members of his parish? And if it is a hard task for the Priest to prepare his sermons, and if it costs him many a sacrifice, can the faithful be excused on the flimsy plea that they are too tired and too weak, I have known and seen men, who could stand on the street corner for a whole hour and listen to some street hawker and not get tired. And they did not freeze either, although it was cold weather. Nowadays we have good and comfortable pews and have a warm church in winter, and most of the Priests preach short sermons, and good ones, too, and still there are some who miss the chance of their life to become better Catholics! I tell you, my dear friends, some of the refined city people, who know not what they want, will stand in shame and sorrow at the day of the last judgment, when they will see plain, ordinary country people, who came ten and twelve miles to church with the regularity of a clock and listened attentively to the Word of God, preached to them by some plain ordinary Priest without any attempt at oratorical display. And they went home better than they had come, and walked the way of the Lord, and anxiously waited for the next Sunday and its spiritual blessings and graces!

So you see, my dear friends, it's not the hearing of the Word of God that will save us, but the doing of what we have heard. We must go to church willing to be instructed, to become better and holier. If the sermon is the Word of God, we must accept it as such and listen to it with attention and respect. Never go to church because you are compelled to go, and because others might talk about you if you did not go. Coming to the holy House of God we should pray to the Holy Ghost to enlighten our mind and heart to understand what we hear. Let us remember that we will one day be judged according to this Word of God and say to ourselves: "For years I have been hearing the truth from the holy pulpit, but what have I done to better myself? I have been told that blessed are the pure and clean of heart, and I am still full of sin! I have heard, how necessary it is to pluck out my eye if it is the

source of sin to me, but I am still living in the proximate occasion of sin! These are but a few examples to show you, how you can make the sermon fit your own case, and I feel assured it will improve you morally to try this method.

Some people go to church and listen to the sermon, and still profit nothing. They do not pay attention to what is said, their mind is wandering. What they hear does not concern them, and hence they gain nothing from the best sermons. Now suppose for a moment you had a boy and wanted him to become a doctor? What good would it do this boy of yours to attend the best medical college in the world, if, whilst the lectures are going on, his mind is full of play and other childish nonsense? And in like manner quite a number of real big people go to church and let the Priest talk all he pleases and as impressively as he can, and do not improve one iota in religion because they did not pay attention to the sermon and did not apply it to themselves. Will they be good Christians and live according to their faith? Make the application yourself, for it is an easy matter to figure out the standing of such people when we remember the words of Christ: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me." B. B.

An Infidel Converted.

This story is told by the Bishop of Plymouth as an incident of the French Revolution when impiety ran riot:

Some young men having come into church, and seeing people going to confession, it was suggested that one of their number should also go to confession. The idea was fully approved, and one was appointed. He knelt in the confessional, and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teachings," etc., etc.

The priest listened, and then moved, one cannot help thinking, by the Holy Spirit, said: "For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, 'He died for me, and I don't care a straw for Him.' "

The young man's friends were delighted, and insisted on his doing his penance. They procured a Crucifix, made him kneel as ordered, and bade him repeat the words.

He began, "He died for me, and I—." Here he stopped, but his friends urged his going on. He did so, but, to their bewilderment, it was to say: "Yes, He did die for me, and I never will sin against Him again." He then arose, and rushed away from his companions, and never stopped till he knelt at the confessional, this time a sincere penitent.

The Catholic Church the True Friend of the Workingmen.

BY opposing Socialism the Church does not antagonize a popular movement of the workingmen for the betterment of their social condition. She does not tell the mechanic, the tiller of the soil, the skilled and the unskilled laborer to make the best of the present circumstances, to be satisfied with their lot, and to bear in silence and holy patience with the heartless exactions of capitalists, and to look to Heaven alone, where good things are in store for them. No, we are not waiting for the good things until we get into Heaven; we want some of them on the way to Heaven. And Heaven helps those on earth who help themselves. We are allowed and encouraged to seek Heaven in this world, for the Kingdom of Heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to Heaven. All things are ours, and we are Christ's. As a Priest of the Church I do advocate the diffusion of wealth rather than its concentration, the active business rather than the idle interest. What I claim for the workingman is not alms; for, those that starve and pine from lack of the necessaries of life are not beggars; they are honest men, willing to work. We demand for them justice in distribution, the right to live, sufficient wages for themselves and families to be properly fed, clothed and sheltered, and to have leisure for their religious and social duties. There is abundance for all in the world. But some grasp and retain from the masses more than they need or can use with profit to themselves; they live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, from the desire to crush and dominate. This, religion alone can do; she has done it in the past; she will do it in the future. No counterfeit religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it; it will be her task in the present century. Not a change in the form of government is needed to cure the social ills, but a change of men in Jesus Christ. The Church alone can settle the social question by convincing men that all are the children of God and the brothers of Christ; that God will avenge every injustice; that riches gathered at the cost of human misery are accursed; while at the same time she teaches those who suffer from want that He who was infinitely rich became poor of His own will, to make us rich with the blessings of faith and hope.—(*The Late Bishop Wm. Stang, D. D.*)

The Lord's Prayer in Verse.

A Beautiful Version Made in 1823, and Picked Up During the Civil War.

The following beautiful composition was captured during the war, at Charleston, S. C. It was printed on very heavy satin, July 4, 1823, and picked up by A. P. Green, of Auburn, Ind., in Corinth, Miss., the morning the Confederate forces withdrew from that city, May 30, 1862.

Thou to the Mercy Seat our souls doth gather
To do our duty unto Thee.....**Our Father**
To Whom all praise, all honor should be given,
For Thou art the Great God.....**Who art in Heaven,**
Thou, by Thy wisdom rul'st the world's whole fame;
Forever, therefore.....**Hallowed be Thy Name.**
Let nevermore delays divide us from
Thy glorious grace, but.....**Thy kingdom come.**
Let Thy commands opposed be by none,
But Thy good pleasure and.....**Thy Will be done**
And let our promptness to obey be even
The very same.....**On earth as 'tis in Heaven.**
Then, for our souls, O Lord, we also pray,
Thou would'st be pleased to.....**Give us this day**
The food of life, wherewith our souls are fed,
Sufficient raiment, and.....**Our daily bread,**
With every needful thing do Thou relieve us
And of Thy mercy, pity.....**And forgive us**
All our misdeeds, for Him, whom Thou did'st please
To make an offering for.....**Our trespasses**
And for as much, O Lord, as we believe
That Thou wilt pardon us.....**As we forgive**
Let that love teach, wherewith Thou dost acquaint us,
To pardon all.....**Those who trespass against us.**
And though, sometimes, Thou find'st we have forgot
This love for Thee, yet help.....**And lead us not**
Through soul and body want, to desperation
Nor let earth's gain drive us.....**Into temptation,**
Let not the soul of any true believer
Fall in the time of trial.....**But deliver**
Yea, save them from the malice of the devil,
And, both in life and death, keep.....**Us from evil:**
Thus pray we, Lord, for that of Thee, from whom
This may be had.....**For Thine is the kingdom,***
This world is of Thy work, its wondrous story
To Thee belongs.....**The power and the glory,**
And all Thy wondrous works have ended never,
But will remain forever and.....**Forever.**
Thus, we poor creatures would confess again,
And thus would say eternally.....**Amen.**

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* These words are considered as an addition to the original text, though the Protestant *Revised* Edition (Oxford) of the Bible accepts them.—Catholics omit them and rightly, since the most ancient copies of the Bible know nothing of them, and such of them as embody these words, expressly state that they are not found in earlier editions, or they place them in the margin as annotation. The presence of these words may be accounted for by the ancient practice to add a doxology (words of praise) to the liturgical prayers. This doxology was added later in the margin of the texts of the Bible or in the rubrics and thus found its way into some of the editions of the Bible. We publish the poem as received, without vouching for the correctness of the historical data furnished therewith.—The Editor.

An Amusing Episode

In the Life of Brother Andrew Bauer, O. F. M., Martyred in China, July 9, 1900.

THE Rev. Fidelis Bouille de Laissac, O. F. M., was to go from Paris to England, and received as his traveling companion Brother Andrew Bauer. The future Martyr had been a postulant for the Order but a few days, and had not yet received the habit. Rev. Fr. Fidelis relates the following:

"After landing at Southampton about 5 o'clock in the morning, I was directed to a Catholic church where I wished to say Mass. I knocked at the door of the parsonage, but everybody was still in bed. After some time the housekeeper came to the window. "I wish to celebrate Mass; will you, please, tell the pastor?" said I to her.

A few minutes later the door of the church was opened, and our good friend conducted us to the sacristy. I asked her if a server could readily be had? "No," she replied, "the servers live a great way off, and will not be here before 8 o'clock." What should I do? In my embarrassment I turned to Brother Andrew, and asked him to serve at Mass.

Now, the good Brother had never served at the altar before, and found great difficulty with the reading of Latin; but full of good will, he consented. I got a prayer-book and pointed out to him when and what he had to answer. Satisfied that he had understood what I told him, and happy in the thought of my improvised server, I vested for Mass, and proceeded to the altar. I began the Psalm "Judica me," but my server was scarcely able to read at all. And now imagine for yourself, with his prayer-book in hand, he literally spelled every word, just like a child in the kindergarten making its first attempt at reading. At last we were at the "Confiteor;" that was an enormous task—it took him fully five minutes to get as far as the "mea culpa."

At that passage the prayer-book gave the direction: (here strike your breast three times.) The good Brother who knew no more English than Latin, read the rubric with such seriousness that it was with difficulty I could restrain myself from laughing. Somehow or other he got through the "Confiteor," and, once the prayers at the foot of the altar were recited, if we may so call it, it was an easy matter for me, by means of a few signs, to have him perform the other little offices required at Mass. Thus the good Brother—who later on was sent to the Vicariate of North-Shensi, China, and, together with the Bishops Grassy and Fogolla, and Father Theodoric Balat, all Franciscans, suffered martyrdom on the 9th of July, 1900—served Mass for the first time under great difficulties.—(Translated for St. Anthony's Messenger by T. M.)

Statement of the Society for the Preservation of the Faith Among Indian Children for 1910.

According to the report of Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions and President of the Preservation Society, the returns from the Society for 1910 show a gain over the receipts of the preceding years. The returns have been as follows:

From membership fees, $10,268.62; from special appeal of the bureau, $11,040.96; from the Marquette League, Masses, Chapels, etc., $2,507.00; from the Society for the Propagation of the Faith, $3,840.73; total, $27,657.31.

In the gross receipts for 1910 there has been a gain of $6,174.68 over the preceding year, but so far as membership fees are concerned, those of 1909 were in excess; hence while the gross receipts for 1910 are very encouraging, the falling off in membership fees causes some disquiet, since, it would seem, it is to this source of revenue that the Catholic Indian schools must look chiefly for sustenance in the future. We urge all who may read this statement to take to heart the work of propagating the Preservation Society and to aid in making it known, to the end that, year by year, the little rivulet of material aid to the schools of which it is now the source, may steadily increase into a swelling tide that will meet the full demands of Catholic Indian educational work.

N. B.—The members of parishes in charge of the Franciscan Fathers of the Cincinnati Province are kindly requested to give their contributions either to their Rev. Pastors or to forward them directly to the *Rev. Anselm Weber, O. F. M., St. Michael's Mission, Arizona.*

Another Great Work by the Franciscans.

We made mention last week of the invaluable services the Franciscan Fathers of St. Michael's Mission, Arizona, of the Cincinnati Province, have rendered the world in the publication of their "Ethnologic Dictionary of the Navaho Language," a work which has received the highest praise from the leading scholars of our country. The good Fathers did not cease their labors when they had published this dictionary, and they have now an English-Navaho and Navaho-English dictionary in two volumes almost ready for the press. The books are sold by subscription at $5.00 a volume, and to enable them to go ahead with the printing, the Fathers are asking some of their friends to pay in advance. Father Anselm Weber, O. F. M., is in charge, and his Cincinnati friends will not be deaf to his appeals for assistance in this great Franciscan undertaking.—(*Catholic Telegraph, Jan. 19, 1911.*)

For Our Young Folks

Marion's Venture.

(Written for St. Anthony's Messenger by B.)

Chapter X.—Continued.

RIENDS and acquaintances came to condole with the bereaved young mother. They were struck by the look of heavenly peace on her face, though wan and tear-stained, but not at all favorably impressed by Newcomb's evident revolt and anger against the dispensations of Providence which may at times seem hard to bear, still they are meant in love.

The relatives were duly informed and hastened to testify their sympathy and regard. An aunt of Newcomb, an aged lady and very religious according to her lights, rated him soundly for his sinful language.

"Percy, you always were a head-strong boy, and never religiously inclined, and that university of yours upset you altogether with the new fangled notions, even denying your very Maker. No God! indeed, did you ever hear of any kind of a machine, far less the universe, making itself? Nephew, bow under the rod." He glared fiercely at her, as reply. "Nephew, I say, why don't you try to comfort that poor broken-hearted creature, that girl wife of yours? Why, the look in her sweet, dark eyes just melts a body's heart with pity." "Cheer up, my dear," she said, turning to Marion and putting her arm affectionately around Marion. "Don't mind Percy, he was always a spoiled child and hasn't gotten over it yet. I always did say, spare the rod, and spoil the child."

"Now, Aunt Maria, stop your lecturing! I have enough to bear without listening to your homilies."

"You have enough to bear, I declare, men are just the most selfish creatures in existence; the world and the fullness thereof is for them. You have to bear, eh? what of this poor, broken flower?"

"She'll take care of herself, don't fear," he snapped.

"Come, Percy dear, try to control yourself; the trial is so hard, so hard, but if we strive to be resigned, it will not be so crushing, if we are submissive."

"Come on, Arthur, let us get away from these preaching women."

"Why, Percy, you are not at all respectful. No use kicking against Fate, my boy, the fresh air, however, might improve your temper." The two men left the room.

"My poor, little girl," said Aunt Maria, softly, "I am afraid this young savage of mine is leading you a miserable life."

"Oh, Aunt Maria, do not be hard on him, he is crazed with grief; he idolized our darling, our Edgar;" and again she burst into tears.

The old lady, in her motherly way, soothed and caressed her. This kindness and sympathy which had been so long denied her, was as balsam to her wounded heart.

"I am afraid, I am afraid," murmured the old lady, "that Percy is not as considerate as he should be with the frail, young thing."

Marion could not be persuaded to leave the little flower-laden couch, on which reposed her angel babe. Keen sorrow, indeed, oppressed her heart, but the conviction that he was a child of God was a source of sweetest consolation. Had he lived under his father's influence, what might he have become? God was good, she thought, with tears of gratitude, to her and her precious boy.

Aunt Clarissa sent a message full of sympathy to her bereaved child. She regretted deeply that the state of her health made it impossible for her to be near her in her sore trial. But she must bear up bravely. Percy would be her comfort and stay; he was such a noble, generous fellow.

Virginia and her father, Col. Howard, arrived in time for the obsequies. When Virginia clasped her weeping cousin to her heart, then looked pityingly into the wan face, she read the whole tragic story of her sad lot.

Marion was grateful for her tender sympathy, but still she missed Jack, and yet she was glad that he could not attend, for he was keen-sighted and observant, and had he noted the change in Percy's attitude there would surely have been serious trouble.

The child was honored by a magnificent funeral, all pomp and show, but neither prayer nor blessing. Aunt Maria insisted that some kind of a minister should pray over the dear remains, and Col. Howard told Percy frankly that he was acting most ungenerously, even cruelly, to his young wife, in refusing her the consolation of the presence of the priest and blessing of the Church.

Percy shuffled and urged a number of excuses too flimsy to deceive anyone. He quailed beneath the indignant glance of the outspoken Colonel.

"It was now too late and the priest was not in town, and Marion should have made known her wishes in due time," he answered, petulantly.

Col. Howard was disgusted and took no pains to disguise his feelings. It was useless to insist at the last moment.

As Percy was popular and Marion much admired by her fellow citizens, the attendance was very large. When the remains were con-

signed to earth's keeping, Marion swooned away. Virginia noted with alarm the hard, cold expression of the once ardent lover Percy. He was at infinite pains, however, to conceal his shortcomings, and began lavishing on Marion the most delicate attentions, but neither she nor Virginia was deceived.

The Colonel was rather inclined to blame Marion for culpable neglect of a most sacred duty. He expressed his determination to call her to an account before leaving. Why refuse to solicit the services of a priest, when Newcomb was so willing.

"I tell you what, Virginia, Marion is falling away from her religion, or perhaps has already given it up to please that man, who is a time server at best, as his career in the senate proved."

"Papa," remonstrated Virginia, "please do not be hard on Marion, we cannot know the circumstances. I am not fully informed myself, but I am confident she is faithful, and that, too, at the cost of great suffering."

"Hm, hm," remarked the Colonel, "I have a plan, Virginia," he continued, after a few moments' thought, "we must get Marion out of this atmosphere of sham and show, and wake her up to life's realities."

"Ah, papa, I am afraid she has had a surfeit of life's saddest realities, her wan face and clouded eyes are not all due to the loss of her child; but do, papa, do insist that Newcomb permit her to accompany us home. A change of scene, of climate, and above all, Catholic surroundings, will, I trust, build her up again."

"Do you think she will accept?" asked the Colonel."

"Assuredly, especially if he is willing. It is evident his word is law."

The Colonel lost no time in broaching the subject. The quick flash of joy in Newcomb's dark eyes did not escape Virginia. She must surely accompany us, I see he is tired of her, and heaven only knows how he tortures her.

Aunt Maria indorsed the plan. "That was just what the poor thing needed—change and the sympathy of her own kith and kin."

"Well, Aunt Maria, taking sides against me, trying to rob me of my jewel? On the whole, however, the idea is not a bad one. There is an extra session of congress called and my time will be monopolized just when I should be at leisure on Marion's account."

"True, you fellows are still tinkering at the Constitution. I am afraid you have already made a bad botch of it," sneered the Colonel.

"Well, you see the majority rules, and that majority is very radical in principle," he replied, curtly.

"We are interested in Marion's affairs just now, and not in your politics; if you two get to arguing there will be an explosion," said Aunt Maria.

"Come, Marion dear, what do you think? It's my opinion that a trip South and a few months' pleasant visit among your kinsfolks will build you up again, and after that, Percy, as your time will be up in congress, you ought to take her abroad. Goodness! the looks of her, the child's only a shadow," said the Colonel, reproachfully.

"I am thinking strongly of spending some time abroad," answered Percy with a sinister smile; "but why do you not speak, Marion? It all depends on your decision."

"I really do not know what to decide. You will be alone just after our great loss," said Marion, tenderly.

"O don't mind me for a moment. I shall not have the time to be lonesome," he answered, eagerly.

"It is decided then," interrupted Virginia, with a look of withering scorn at Newcomb.

"Marion's health absolutely demands a change, and as Mr. Newcomb can easily legislate for his own comfort, she must certainly go. It'll do her a world of good after all this trouble and excitement."

"You ladies have settled it, I see, and there's no appeal," interrupted Percy.

"Get ready, little one," said the Colonel. "You want affection. You can't have all the grandeur you're used to; our affectionate brethren of the North left us nothing but our sunshine, flowers and sparkling waters. We're building up, however, building up slowly but surely. No breaking the Saxon spirit."

All was now settled. Marion noted with a sharp pang Percy's indifference. Virginia resented it hotly, and it caused her an effort to keep up an appearance of cordiality. When about to leave, Marion's heart misgave her.

"Percy, dear, I'm afraid that I am acting selfishly in leaving you under these circumstances."

"Not a bit! You have not been very entertaining for some time past. Perhaps your visit will improve you." He turned on his heel, and, as he passed through the hallway, whistled a light tune.

The adieux were made in the presence of the Colonel. Percy was very effusive. Marion, however, felt he was acting a part. Virginia was convinced of the fact, and heartily despised him.

(TO BE CONTINUED.)

—God gives us always strength enough, and sense enough, for everything he wants us to do.—*Ruskin.*

—In life two things make for discontent. One is lack of harmony with one's environment, the other is dissatisfaction with one's present opportunities.

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE following account of St. Anthony's protection has been written lately by one of the Missionary Sisters for the glory of the holy Wonderworker.

"A prominent lady, Protestant and benefactress of our Foundling Home at Bombay and our Orphanage at Bandora, met one day our Rev. Mother Provincial. She related to her that, having been invited to an evening party at Malabar Hill, a suburb of Bombay, she put on her bridal veil, which was attached to a lace shawl of very great value. Arrived at Malabar Hill, she proceeded at once to the dressing-room, where she put off her veil, and for greater security sake placed it behind a mirror. After the evening party, wishing to put on again her head-dress, she returned to the dressing-room; but there she perceived to her great surprise and deep regret, that it had disappeared. The guests and waiters were asked, the city police informed, but none of them could throw any light on this strange disappearance. The poor woman deplored bitterly her loss, not for the sake of the great value of the shawl, but because she had worn it for the first time on her wedding-day. In order to find her shawl, she addressed letters to all those that had taken part in the evening party at Malabar Hill. When she had finished her tale of woe, our good Rev. Mother said: "You must pray to St. Anthony of Padua, my dear lady, and promise to have a Mass said in his honor, and I assure you that you shall find again your veil." "Who is St. Anthony?" she queried, in deep astonishment. "It is true," our good Rev. Mother said, "you do not know St. Anthony, since you are not a Catholic; but let me tell you, St. Anthony is a Saint of Heaven, who restores lost things. I shall pray to him for you and request also my Community to do the same." "I also shall ask of St. Anthony to restore your veil," interposed the Superioress of the Foundling Home, who was present at the conversation, "and St. Anthony will surely hear our prayers." Some time after this she again paid a visit to our good Rev. Mother at Bandora and told her that the veil had not yet been recovered. "Have confidence," our Mother said, "and St. Anthony will restore it to you."

Six weeks had elapsed since the loss of the object in question. The aforementioned lady was invited to another evening party, also in Bombay, but at Fort, a suburb two miles distant from Malabar Hill. The evening party being over, the guests departed. Before leaving she repaired to the dressing-room. Whilst arranging her hair before a

mirror she perceived in back of it a sort of a bundle. And what was it? Her veil in the same position as on the day she had placed it in the dressing-room at Malabar Hill. At once she wrote a letter to the Rev. Superioress of the Foundling Home, apprising her of her lucky finding and requesting her to have Masses said in thanksgiving.—(Translated for St. Anthony's Messenger from *Saint Antoine de Padone*, by Fr. G. S., O. F. M.)

Pious Union of St. Anthony.

On the 16th of January we forwarded our annual report to the Very Rev. Director General of the "Pious Union of St. Anthony" at Rome. During the year 1910 we have enrolled 383 new members, thus bringing the grand total of those on our list up to 44,965.

On the 15th of February, the Feast of the transferring of the holy relics of St. Anthony, the members of this "Pious Union" may gain a *Plenary Indulgence* under the usual conditions.

St. Francis Seraphicus College.

THE month of January has brought to a successful termination the first semester of the present scholastic year.

The second literary and musical entertainment by the students was given during the Christmas holidays, and was for the greater part performed by the College minims. Although not adepts in elocution, the juniors were quite clever in their performance and evoked unreserved applause. Classes were resumed January 4. As an incentive to high scholarship it was announced to the student body that after the lapse of a fortnight they must submit to the semi-annual examinations. The brief advance report of this important news stimulated the students immediately to earnest study, as if no respite had interrupted the scholastic routine.

The result of the Latin competitions was announced to the students January 11. In a brief Latin address the successful Latin scholars were commended for their superior efforts, and the students in general were lectured on the necessity and vast importance of Latin studies. The following students won distinction for excellence in Latin composition: Joseph Pino, Alphonse Berens, Vincent Lutomski, Victor Ramstetter and Anthony Hurtig.

The semi-annual examinations were held January 18-25. At this writing the Professors are still hovering over the manuscripts with their quills, correcting with much toil and fatigue the examination papers of their classes. However, to all appearances, and as far as could be ascer-

tained, the result of this semi-annual test promises to be quite gratifying, and the students in general deserve to be commended for their scholarly efforts and good progress during the first scholastic half-year.

It was cheering news for professors and students to hear that the Rev. Fr. Vincent Trost, O. F. M., for many years professor at our college, is fast recovering from his serious illness. May he soon be able to resume his fruitful missionary labors.

To enthuse them for the great Franciscan missions in the remote West, the students have this year again been enrolled as members of the "Preservation Society." Among our present students there are those, who in years to come, will have to continue the good work of the zealous missionaries now laboring in those fields afar.

The Rev. Fr. Agnellus Rom has now been completely restored to his former health, and will assume charge of his classes with the opening of the second term. We greatly appreciate the efficient work as professor of Rev. Fr. Basil Henze during the time of Fr. Agnellus' indisposition.

One of our students of the graduating class was taken ill while at home during the Christmas holidays. We wish him a speedy recovery and early return to college. Apart from this case, there is no illness among our students.

Before the lapse of the month of January our students will have entered upon their annual retreat. The formal opening of the second semester takes place January 31.

Book Notices.

Character-Glimpses of Most Rev. William Henry Elder, D. D., Archbishop of Cincinnati. 180 pages, size 6 x 9 inches, with four illustrations. Frederick Pustet & Co., New York and Cincinnåti, publishers. Price, $1.25; bound in purple cloth, gilt top edge.—This exquisitely gotten-up volume, the author of which is not named, is, as the Most Rev. Archbishop Moeller remarks in the preface, "the tribute of loving and grateful hearts." It is not a biography in the strict sense of the word, but a valuable collection of what those who knew him best, have said or written of "the most loving and lovable of all the hierarchy," as the press and the people universally expressed themselves, when the *grand old man* was laid to rest. The volume is divided into three parts: I, "Early Life," from March 22, 1819-1857; II, "Bishop of Natchez," 1857-1879; III, "Coadjutor to Archbishop Purcell," 1880-1882, and "Archbishop of Cincinnati," 1883-1904.

Archbishop Elder was truly a saintly Prelate, "who ruled in charity and justice; and edified all by his ardent piety." He was, as Cardinal

Gibbons so beautifully and truly said of him, "the glory of the Priesthood and the ornament of the Episcopate which he adorned for nearly fifty years of his apostolic life." Bishops, Priests and Laymen, alike, will read this memorial volume with profit to their souls.

Life of Mother Marie-Hermine of Jesus, martyred in Shan-si, China, July 9, 1900. Published by the *Franciscan Missionaries of Mary,* 225 East 45th St., New York City. Price, $1.00. Elegantly bound in cloth, 90 pages, 6 x 9 inches, profusely illustrated with fine half-tone pictures.—This handsome volume gives a full account of the life of Sr. Marie-Hermine and of the atrocious massacres perpetrated by the "Chinese Boxers" in 1900, during which the heroine with six of her devoted companions, all of whom belonged to the "Institute of the Franciscan Missionaries of Mary," suffered a most cruel death for their holy Faith. In addition to the interesting story of the life and death of these glorious Martyrs, which reads like the ancient legends of the primitive Christian Martyrs, valuable statistics are given concerning the good work of this praiseworthy institute in all parts of the world. We respectfully ask our readers to assist the good Sisters in their noble works of charity by ordering one or the other of their publications, to which also belongs the one already mentioned by us in the October, 1909, issue of the Messenger, viz: Waifs and Strays, a collection of sermons, lectures, essays, etc., by Msgr. Henry A. Brann, of St. Agnes church, New York City, which will be sent to any address on receipt of $1.25.

A Prophetic Biography of Jesus Christ. By Father Vigilius H. Krull, C. PP. S. Brochure, 102 pages, cloth bound, 35 cents; in paper covers, 25 cents. Published by St. Joseph's Printing Office, Collegeville, Ind.—The author presents our dear Lord to our view as the Prophets of old saw Him in their visions. The brief paragraphs introducing the prophecies and the explanations immediately following them are highly instructive. We should like to see this interesting booklet, unique in its conception and full of wholesome thoughts, in the hands of all Christians to strengthen them in their faith in Jesus Christ, the Son of God.

Frederick Pustet & Co., New York and Cincinnati, have published a small Catechism on the Things Necessary to Be Known by Little Children Before First Holy Communion. Price, 3 cents per copy, 30 cents per dozen, and $2.00 per hundred.—A timely publication, of particular value just now, on account of the Holy Father's desire to have the little ones receive First Holy Communion as soon as they are sufficiently instructed in the mysteries of Faith which are necessary as a means of salvation, and able to distinguish the Eucharist from common and material bread.

Chronicle of the Order

Rome.—(Correspondence, Jan. 3, 1911.)—In the college church of San Antonio, in Via Merulana, the Christmas services were held with more than usual solemnity. Msgr. Pifferi, O. F. M., Archbishop of La Plata, Bolivia, pontificated at Vespers, Matins, and at Mass at midnight. Msgr. Marconi, O. F. M., Bishop of Pulati, Albany, pontificated at the solemn Highmass on Christmas day. The new Crib, occupying the entire Sanctuary behind the High Altar, with a large landscape scene of Bethlehem in the background, and figures, by the Ferdinand Stuflessen Institute of Art of St. Ulrich-Groeden in the Austrian Tirol, of Joseph and Mary and the Infant Jesus, the shepherds, and the Wise Men of the East with their suite, has attracted many to the college church during the Christmas-tide.

The Christmas services at the venerable church of the Franciscans in *Aracoeli,* which have long been one of the principal events of the Holy Season in Rome, were somewhat obstructed, owing to the church ceiling being repaired. The ceiling, a masterpiece of art, executed by Coli & Gherardi in 1571, to commemorate the glorious victory of Marcantonio Colonna at Lepanto, will be left, as far as possible, intact. The expenses of the repairs are defrayed by the municipality.

—On the Feast of the Immaculate Conception the church of the Portiuncula near Assisi was consecrated a Papal Basilica, with a Papal Altar and Throne, ranking with the Papal Basilicas of St. Peter's, St. Paul's, St. Lawrence's, Santa Maria Maggiore, at Rome, and St. Francis' at Assisi. The solemn services began on the eve of the Feast, his Eminence Cardinal De Lai consecrating the Papal Altar, and pontificating. On the day proper he consecrated the Basilica. The festivities were continued three days, Archbishop Pifferi pontificating on the 9th, Bishop Marconi on the 10th, and Bishop Doebbing, O. F. M., on the 11th. As mentioned already, His Holiness, Pope Pius X., elevated the church of Portiuncula to the rank of a Papal Basilica by a Bull of April 11, 1909. The Papal Altar and Throne were designed by the celebrated architect, Mr. Aristide Leonori, of Rome, and executed elegantly in Carrara marble and alabaster by the renowned Italian sculptor, Ettore Poscetti, at a cost of 70,000 marks (about $17,500), furnished by the Province of Saxony.

—Rev. Gregory Clairy, O. F. M., U. L. D., of the Irish Franciscan College at St. Isidore's, Rome, has been appointed to the chair of Moral Theology at the College of "Noble Ecclesiastics," Rome.

—The Franciscan Order has been bereaved of another eminent member, the Rt. Rev. Leonard Stephen Deda, Bishop of Alesio in Albany, who died recently. Born at Scutari, May 15, 1863, he was consecrated Titular Bishop of Tagora in 1904, and appointed Bishop of the diocese of Alesio April 21, 1908. R. I. P.

Italy.—After closing an ecclesiastical seminary at Perugia, the Holy Father has given orders for the erection of a magnificent building at Assisi, where young men will be prepared for Holy Orders. His Holiness undoubtedly wishes to impress the greatness and sublimity of the holy Priesthood on the minds of the future candidates by selecting, for the new seminary, the birth-place of St. Francis, who had such great

respect for the sacerdotal dignity, that he thought himself unworthy of aspiring to the sacred Priesthood.

Japan.—A book that has been translated into nearly every language is the "Fioretti," or Little Flowers of St. Francis. But recently it has been translated into Dutch, Danish and Russian. Japan is now to get this charming little work in the language of the "Flowery Kingdom." The University of Tokio has charged Professor Anesaki with the work, and we are told that the undertaking will be a great success in the hands of this eminent linguist.

China.—The Rt. Rev. Bishop Caesar Schang, O. F. M., Vicar Apostolic of East-Schantung, has been raised by the Emperor of China to the dignity of a Mandarin of the third degree, in recognition of the valuable services he rendered in establishing peace between the heathens and Christians in their late disputes.

Africa.—The Very Rev. Fr. Francis, of Bassano, has been appointed Prefect Apostolic of Eritrea, Abyssinia, where he has labored several years among the natives of that region. Fr. Francis, as chaplain to the Italian soldiers in their campaign in Abyssinia, is spoken of by the men with love for his zeal in ministering to them spiritually and for his bravery on the battlefield. He is also the author of a dictionary of the Tigris language, the knowledge of which he has gathered from the natives with almost incredible patience.

—General Anthony d'Otten was one of the stanchest defenders of the Transvaal. Commander-in-chief of the staff, he one day, with only 150 men, mostly officers, coped with 42,000 English soldiers. Nearly all of his men fell on the field of honor, and he himself was found covered with wounds. This defeat decided the fate of the war. Three months afterwards the preliminaries of peace were signed. D'Otten had lost his eight sons in the war, and his good wife died of grief in the arms of her daughters when apprised of the disaster. The gallant General represents the National ultra-Republicanism, and neither the offers and threats of the English government, nor the confiscation of his property, have been able to induce him to submit to the conqueror. President Paul Kruger, before his death, designated him to his partisans as his successor, and despite his 80 years, the fearless old gentleman still entertains notions of freeing his beloved country. He is a fervent Catholic and a zealous member of the Third Order of St. Francis, having been converted, whilst on a trip to Italy in 1885, by Msgr. Sarto —now the glorious reigning Pope Pius X.

Herzegovina.—On December 11, 1910, the solemn obsequies took place of the Rt. Rev. Paschal Buconjic, O. F. M., Bishop of Mostar. Born at Drinovic April 2, 1834, he entered the Franciscan Order while quite young, and in 1880 was consecrated Titular Bishop of Magydo. On November 18, 1881, he was transferred to the see of Mostar. The populace of Herzegovina and Bosnia simply called him "Fra Paschal," while the South-Slavonian Political World designated him "the Leonidas of Croatia." And he was a hero, indeed, the grand old Bishop, who for 36 long years headed the Franciscan Friars, and fought with might for the rights of the Catholics in Bosnia and Herzegovina. R. I. P.

Portugal.—Some time ago several papers in Germany, and some even in the United States, published an item stating that Cardinal Neto, the former Patriarch of Lisbon, was a German by birth, and what was

stranger still, that his parents were *Jews*. In reply to an inquiry concerning this statement, His Eminence has, over his own signature, given the following facts relating to his eventful life:

"I was born at Lagos, a city in the Province of Algarve, in the southern part of Portugal, of devout *Catholic* parents. After completing my studies in the seminary of Faro, the capital of Algarve, I was ordained Priest, and assigned to the parish of Botiqueme, where I remained ten years, when I felt myself called to the religious state. I entered the Franciscan Order in the convent of Varatoja, Portugal, and four years later was appointed and consecrated Bishop of Angola and the Congo, where I spent three years. Returning from a visitation in the Congo, I was notified to return at once to Portugal and to take possession of the Patriarchal See of Lisbon. After 25 years in this position, I asked permission to resign and retire to a convent of my Order, which was finally granted by the Holy Father Pius X.

(Signed) CARDINAL NETO.

We found the above statements corroborated by the official directory *"La Gerarchia Cattolica,"* published by the Vatican press. Our exchanges which brought the erroneous statement, ought now to make an *amende honorable*. (THE EDITOR.)

Spain.—His Eminence, Cardinal Aguirre, O. F. M., Archbishop of Toledo and Primate of Spain, has sent a striking letter of invitation to the Spanish Bishops to take part in the "International Eucharistic Congress" which is to be held in the coming month of June at Madrid. He begins by pointing out how great an honor has been done to the country by being chosen as the gathering-place of the Congress, an honor which Spaniards should accept by showing that they are worthy of it. The Holy Father will be represented by a member of the Sacred College, and illustrious Prelates will honor the celebrations by their presence. The Royal Family will give their support, and the head of the government has offered his co-operation and concurrence. It is, therefore, fitting that the Bishops of Spain and their flocks should take part in the procession and that the zeal of the people should be aroused in order to add to the splendor of the Congress.

United States—Cincinnati, O.—On December 28, 1910, the Rev. Fr. Juvenal Schnorbus, O. F. M., at present Guardian at St. Anthony's monastery, Mt. Airy, O., observed in a very quiet manner the 25th anniversary of his ordination to the sacred priesthood. Born in Cincinnati, O., February 2, 1862, the Rev. Jubilarian attended the old St. Francis Gymnasium, and, after completing his classical studies, entered the Franciscan Order September 8, 1879, making solemn profession September 30, 1883. After his ordination on December 28, 1885, Fr. Juvenal was appointed professor at St. Francis College, and later on assigned to parish work in various places within the Province.

When in October, 1898, St. Michael's Mission, Arizona, was established, the Chapter appointed him Superior of the new foundation. He entered upon his new duties with commendable enthusiasm and zeal, and at once began the study of the extremely difficult language of the Navajo Indians, in order to devote himself with success to their conversion and civilization. Later on we find him working among the Pueblo Indians at Jemez, N. Mex., and the adjoining missions. After spending some years at Roswell and Carlsbad, N. Mex., his Superiors

recalled him to the East, and appointed him Guardian of St. Anthony's monastery, the place of the Novitiate. The Rev. Jubilarian has our best wishes for many more years of active and successful work in the service of God and the Seraphic Order!

Covington, Ky.—On January 5, the Sisters of the Poor of St. Francis, who conduct the St. Elizabeth Hospital on Eleventh street, observed the 50th anniversary of their coming to this city. On that day in 1861 three Sisters were sent from Cincinnati to establish a hospital. They secured the use of a building on Seventh street, the site now occupied by the school for colored children, and here they opened a temporary hospital. Their charitable mission prospered and grew, and before long they were able to secure the building of the Baptist Theological Seminary on Eleventh street west of Madison. Improvements and additions have been made to the building as necessity required, with the present St. Elizabeth Hospital as the result. This building, however, seems scarcely commensurate with the needs of this large hospital, and in the near future a new and larger hospital will be built. For this purpose an entire block at Twentieth and Eastern avenue was purchased last year, upon which the new building is to be erected.

There are now twenty-eight Sisters at the hospital, and their splendid service to the people of Covington is fully appreciated by all, and they are to be most heartily congratulated on the occasion of their 50th anniversary.

The Sisters, however, in keeping with their unassuming manner and humble mode of life, celebrated this grand event in a very quiet, yet befitting manner. The Rt. Rev. Bishop Maes said Mass for the Sisters in the hospital chapel at 6 o'clock on the morning of the anniversary.

New York City.—The Franciscan Custody of the Immaculate Conception has recently been raised to the rank of a Province. The Most Rev. Father Minister General has appointed the following Fathers to the higher Offices of the new Province:

Ubaldus Pandolfi, Provincial; Hugoline Bifarini, Custos; Vigil Soldi, Louis Foppiano, Pacificus Savastano, and Francis Palumbizi, Definitors. Our best wishes to all the members of the new Province. Vivat, floreat, crescat novissima haec Ordinis Seraphici plantula!

—At the recommendation of Rev. Francis Meager, of the Church Extension Society in Newark, N. J., a young lady of New York City has given $500 to the Franciscan Fathers of Peña Blanca, N. Mex., to erect a chapel in honor of St. Dorothea in the Mission of S. Domingo, in memory of her sister Dorothy. Her other sister has sent $500 to the Most Rev. Archbishop of Santa Fé for the repair of some old chapels in New Mexico.

—Some friends of the Church Extension Society have built a memorial chapel at Dundee Lake in remembrance of the martyred Franciscan Father Leo Heinrichs, near the place where he is buried. On February 23, the anniversary of the death of Fr. Leo, a beautiful set of stations of the Way of the Cross will be blessed and put up in the chapel, which was given in charge of the Franciscan Fathers of Paterson by the Rt. Rev. J. J. O'Connor, Bishop of Newark.

Washington, D. C.—A report from Rome conveys the gladsome news that the Very Rev. Godfrey Schilling, O. F. M., has, on December

21 of last year, received his official appointment as Commissary General of the Holy Land in this city. We heartily congratulate our dear friend and confrère on this well deserved appointment, and hope soon to see him again in our midst.

Lafayette, Ind.—Died, January 21, at St. Elizabeth Hospital, this city, the Rev. Fr. Ethelbert Morgan, O. F. M. Born at Derby, England, June 10, 1881, he came, quite young, to America, made his classical studies in St. Francis Seraphicus College, and entered the Franciscan Order, August 15, 1898, making solemn profession August 24, 1902. After his ordination, which took place June 7, 1906, Fr. Ethelbert, then in the best of health, was sent to St. Joseph's church, Escanaba, Mich., as assistant, where he labored zealously for three years, when the Chapter of 1909 appointed him Professor at St. Francis College. Taken seriously sick about May of last year, he was sent to the hospital where, after long suffering, he passed to his eternal reward. The solemn obsequies took place in the same chapel where four and a half years ago he had celebrated his first holy Mass. We recommend the soul of our dear departed confrère to the pious prayers of our readers. R. I. P.

Sacred Heart Province.—(Correspondence, January 14, 1911.)—*St. Louis, Mo.*—The Chapter of the Sacred Heart Province met at St. Louis from December 28 to 31. The report of the Chapter shows two new settlements among the missions of the province: San Antonio, Texas, directed by Fr. Philibert Haase and Fr. Angelus Bill, and Tigard, Oregon, directed by Fr. Ewald Soland. A number of important changes were made in the positions of the Fathers: Fr. Bernardine Weiss, heretofore Guardian of St. Anthony's monastery, St. Louis, removes to Chillicothe, Mo., as Superior and Pastor; he is succeeded in office by Fr. Maurice Baukholt, of St. Peter's, Chicago. Fr. Bernard Wewer, Pastor at St. Anthony's, removes to Jordan, Minn., as Pastor and Superior, and is succeeded by Fr. Odo Richardt, of St. Paul, Minn. Fr. Valerius Nelles, of Chillicothe, Mo., succeeds Fr. Odo as Superior and Pastor in St. Paul. Fr. Henry Kuesters, of Jordan, Minn., succeeds Fr. Maurice Baukholt as Superior and Pastor at St. Peter's, Chicago. At Joliet, Ill., Fr. Daniel Finkenhoefer is Superior and Pastor, in the place of Fr. Francis Haase, who is now stationed at St. Augustine's, Chicago, as Prefect of Missionaries. Fr. Paul Teroerde, of St. Peter's, Chicago, removes to Quincy, Ill., as Guardian and Pastor at St. Solanus'; Fr. Florence Kurzer removes from Quincy to Humphrey, Neb. Fr. Seraphin Lampe is Superior at Hermann, Mo., succeeding Fr. Servatius Rasche, who has been added to the list of missionaries stationed at Chicago. Fr. Damian Koziolek, of Ashland, Wis., is Superior at St. Stanislas', Cleveland. In the Commissariat of California, Fr. Turibius Deaver has been appointed Master of Novices, succeeding Fr. Mathew Schmitz, now at St. Peter's, Chicago. Other changes are: Fr. Titus Hugger, missionary, from St. Augustine's, Chicago, to St. Louis, Mo.; Fr. Canute Lobinski, from Washington, Mo., to St. Stanislas', Cleveland; Fr. Sigismund Masalski, from St. Stanislas' to Washington; Fr. Lambert Brinkmoeller, from Hermann, Mo., to Quincy, Ill.; Fr. Cyriac Stempel, from Joliet, Ill., to Columbus, Neb.; Fr. Emiliam Zumkeller, from Indianapolis, Ind., to Humphrey, Neb.; Fr. Marcellus Buehlmann, from Petoskey, Mich., to Hermann, Mo.; Fr. Sebastian Cebula, from Ashland, Wis., to St. Augustine's, Chicago; Fr. Methodius

Kielar, from Cleveland to Ashland; Fr. Casimir Vogt, from Bayfield, Wis., to Indianapolis; Fr. Louis Doering, from St. Paul, Minn., to Sioux City, Iowa; Fr. Honoratus Bonzelet, from Sioux City to Memphis, Tenn.; Fr. Gratian Gehrig, from Omaha to Sioux City; Fr. Marian Glahn, from St. Bernard, Neb., to Indianapolis, Ind.; Fr. Hildebrand Fuchs, from Humphrey, Neb., to Bayfield, Wis.; Fr. Irenaeus Voussem, from West Park, Ohio, to St. Anthony's College, Santa Barbara, Cal.; Fr. Clement Moormann, from Cowlitz, Wash., to St. Anthony's, San Francisco; Fr. Giles Herkenrath and Fr. Clement Berberich to Cowlitz, Neb.

Teutopolis, Ill.—Fr. Godfrey Schlachter and Fr. Vigilius Krull, C. PP. S., conducted a mission, this place, from December 18 to 25. The address of the reverend missioners was characterized by its exceptional force which drove home to the hearts of all.

Missions and Retreats by the Fathers of the Sacred Heart Province were: A mission by Fr. Daniel Finkenhoefer at Lindsay, Neb., from December 18 to 25; a retreat at St. Meinrad's Abbey, Spencer County, Indiana, for the Fathers of that institution by Fr. Michael Richardt, and for the students by Fr. Anselm Mueller, January 8 to 13; a retreat for the students at the Seraphic College, Teutopolis, Ill., by Fr. Roger Middendorf, from December 28 to 31; a retreat for the Franciscan Sisters at Memphis, Tenn., by Fr. Paul Teroerde; a series of retreats at Memphis by Fr. Titus Hugger, beginning January 1; a retreat at Jefferson City, Mo., for the Sisters of St. Mary, by Fr. Clete Girschewski, beginning January 8.

Brother Simon Krug, Tertiary, died at St. Anthony's monastery, St. Louis, December 31. Brother Simon was born August 12, 1841, and entered the convent at the advanced age of 65 years. Though not always in good health, he edified all by his steady application to his humble duties and by his great love of prayer. R. I. P.

(P. R. M., O. F. M.)

Olpe, Kan.—On December 28, 1910, the Rev. Fr. Peter Alcantara Welling, O. F. M., Rector of St. Joseph's parish, this place, celebrated the *Silver Jubilee* of his ordination to the holy Priesthood with great solemnity. At nine o'clock a solemn Highmass of thanksgiving was celebrated by the Rev. Jubilarian, assisted by the Rev. Franciscan Fathers Angelus Hafertepe, as assistant priest; Apollinaris Grabher, as deacon; Sigismund Pirron, as sub-deacon, and Polycarp Van Mourik, as master of ceremonies. Besides these there were present the following Franciscan Fathers: Revs. Frederick Hartung, of Olpe; Berthold Staubach, of Emporia, and Anaclete Cornelissen, of Kansas City, Kan. The festive sermon was preached by Rev. Bernardin Wissler, O. F. M., of Kansas City, Mo., who in an eloquent discourse dwelt upon the great dignity of the holy Priesthood and of the successful activity of the Rev. Jubilarian in the exercise of his sacred duties during the past twenty-five years of his life. The memorable services were appropriately concluded with the Benediction of the Blessed Sacrament and the singing of the "Te Deum."

The Rev. Jubilarian was born May 11, 1857, in Oldenburg, Ind. After completing the classical studies in St. Francis Gymnasium, Cincinnati, O., he received the habit of the Friars Minor on September 8, 1879, and made his solemn profession September 30, 1883. He was

ordained a Priest on December 28, 1885, and celebrated his first Mass in St. Ann's church, Hamburg, Indiana. Since then he has been engaged in parochial work in Lafayette, Ind.; Streator, Ill.; Lincoln, Neb.; Calumet, Mich., and Kansas City, Mo. In the years 1900-1902 he was novice master in the convent of St. Anthony of Padua, Mount Airy, near Cincinnati. At present he is one of the Definitors of the Franciscan Province of St. John Baptist. He is now directing the building of a beautiful new church in this place, which the great increase of the parish demands, and the true, sacrificing and wholesouled generosity of the parishioners makes possible. This grand edifice will, it is hoped, be completed during the coming summer, when the parish may celebrate in an appropriate manner the silver jubilee of its foundation.

May the Lord grant the Rev. Jubilarian the joy of seeing these, his hopes, fulfilled and be spared for many years of active and successful work in His vineyard!

Hood River, Ore.—One of our subscribers in the far-off West has kindly sent us the following for publication: "Our little parish has made many improvements during the past year, for which we are indebted to the zeal of our Rev. Pastor, Fr. Pius Niermann, O. F. M. To begin with, the church and the small building used as a parsonage, were moved to a more convenient place. An addition to the Priest's house, 28 x 28, two-story, was also made. A beautiful gilt Cross now surmounts the steeple, and a fine bell, purchased by the efforts of a fervent parishioner, was solemnly consecrated, on September 18, by our Rev. Pastor, who had previously received the special permission from the Rt. Rev. Bishop. On the day following, the bell was raised to its present position in the steeple, and at noon it rang out the "Angelus" in gladsome tones. On the Feast of the Most Holy Rosary the Rt. Rev. Charles J. O'Reilly, Bishop of Baker City, administered the Sacrament of Confirmation to a class of 24, four of whom were converts. The Bishop was highly pleased at finding such a number in so small a parish. Let us hope that many practical Catholic families may find their way to the beautiful "Fruit Land of Hood River Co."

Hermiston, Ore.—The Franciscan Capuchin Fathers who came from Ireland to establish a foundation in this country, are doing efficient work in Oregon. On November 13 their new church of "Our Lady of Angels," at this place, was solemnly dedicated by the Rt. Rev. Bishop O'Reilly. During the solemn Highmass, celebrated by Rev. Fr. Luke Sheehan, the Superior of the Capuchin Missions in Oregon, the Bishop delivered an eloquent sermon, in which he congratulated the people of Hermiston on the great blessing of having the good Fathers in their midst. "These men," he said, "have left their homes and relatives over six thousand miles away in Catholic Ireland, and have come here with one object in view, the spiritual welfare of the people in this state. He wished them every blessing and success in their new field of labor." Benediction of the Blessed Sacrament, which was given by the Bishop, assisted by Fr. Luke and Fr. Casimir Butler, brought the beautiful ceremonies to a close. The new church at Umatilla, which is likewise being erected by these Capuchin Fathers, will be dedicated within a few weeks.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Lincoln, Neb., Dec. 16, 1910. Sincere thanks to the B. V. Mary and St. Anthony for the improvement in my health and the speedy sale of a house. The enclosed alms was promised for the poor students. T. S.

St. Charles, Mo., Dec. 16, 1910. For the immediate relief of our cow from choking to death, we promised enclosed donation for the poor students, and return sincere thanks to our dear Lord, His holy Mother and good St. Anthony. C. W. B.

New York City, Dec. 17, 1910. In thanksgiving to dear St. Anthony for saving my brother from losing his work, I enclose an offering for your poor students. J. F. V.

Eastport, Me., Dec. 18, 1910. For good luck and success during the fishing season, I give public thanks to St. Anthony and send you an alms for the poor students. J. A. D.

Pottstown, Pa., Dec. 22, 1910. Having finished school in June, I made a promise to St. Anthony that I would send enclosed alms for your students of the first money I earned. With a grateful heart I herewith fulfill my promise. M. M. H.

New York City, Dec. 25, 1910. The night before last, on my return from business, I noticed the loss of my purse when at my point of transfer. I was more than positive that I had my handbag with me, which contained five dollars, besides a pair of Crosier beads and a St. Anthony's chaplet. I immediately recited the "Responsary to St. Anthony," and promised enclosed alms for your poor students. Imagine my surprise when the next morning my purse was returned intact to me. With sincere thanks to dear St. Anthony, I fulfill my promise. E. C. H.

Alder Brook, N. Y., Dec. 28, 1910. I promised the enclosed offering for St. Anthony's Bread should my sister not have to undergo an operation for goitre (which the physician said was to be performed within two weeks), and also obtain employment with sufficient wages to support her family. Thanks to God and St. Anthony, she has not been operated on, and is at work, feeling much better. A. W.

Denver, Colo., Dec. 28, 1910. For the recovery of my niece, who had broken her kneecaps, as also for finding a suitable home and investing money in a safe place, and many other favors, I return sincere thanks to St. Anthony and enclose an alms for the poor students. M. A. McD.

Milwaukee, Wis., Dec. 28, 1910. Thanks to the merciful Heart of Jesus and St. Anthony for the return of a husband, after a life of more than twenty-five years of infidelity, and for the conversion of his wife and four children, who were Protestants, to the true fold of Christ. A. K.

Elizabeth, Colo., Dec. 29, 1910. With a grateful heart I return sincere thanks to the good God and dear St. Anthony for having protected us from lightning and our crops from hailstorms during this year. Enclosed alms was promised for St. Anthony's Bread. J. G.

Hamilton, O., Dec. 30, 1910. Enclosed alms was promised if we had good health all year and for many other favors. P. D.

Cincinnati, O., Jan. 1, 1911. Enclosed offering is for St. Anthony's Bread for obtaining good tenants for rooms that had been vacant for two years. El. V.

Martinsburg, W. Va., Jan. 12, 1910. In thanksgiving to dear St. Anthony for the timely sale of my house before leaving my former home, I enclose an offering promised for the poor students, whose prayers I again ask for a new venture in which I am now engaged. J. H. M.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration or Improvement of Health: A. C. Brazil, Ind.—E. D. A., Cincinnati, O.—M. K., Ireland.—M. C., Attleboro, Mass.—F. L. H., Toledo, O.

For Recovery of Lost or Stolen Articles: E. I., Carson Hill, Cal. (valuable ring and thimble).—H. L. Chicago, Ill.—M. E. T., Manistee, Mich.

For Obtaining and Holding a Good Position: N. L. Ch., Dorchester, Mass.—E. W., Cincinnati, O.—J. H., San Francisco, Cal.—A. W., Cincinnati, O. (increase in salary).

For Successful Sale of Property: B. V., Bowling Green, Ky.

For Special Favors: B. H., Attleboro, Mass.—H. T., Pittsfield, Ill.—A. V. F., Madison, Wis.—S. McF., Centralia, Wash.—J. K., Detroit, Mich.—M. A. S., Henderson, Minn.—C. K. T. and R. T., South Fork, Pa.—M. F., Wilkesbarre, Pa.—A. E. H., Peoria, Ill.

Monthly Intentions.

For a husband to get work and become temperate.—Cure of epilepsy for a boy.—To obtain good and steady employment.—Restoration of health for many persons.—To obtain a more suitable position.—To get a good and permanent home.—Cure of mind and nervous trouble.—Profitable sale of property and good location for a new home.—Conversion of a son.—For the grace to become temperate.—That a son may avoid evil company and fulfill his religious duties.—Peace and happiness in a home.—To obtain good tenants.—The return of loaned sums of money.—Perseverance for a student.—Success of a salesman in present position.—Cure of serious and various ailments.—Conversion of a husband.—Profitable and early sale of a business.—To obtain a good home for two persons.—That a husband may become a Catholic.—Desirable tenant for store.—A lawsuit to be avoided.—Success of business.—Grace of conversion for a father.—Good health for a priest.—To avoid evil company.—Suitable and profitable employment at home.—Success in examinations.—Grace of a happy death.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—The conversion of sinners.—The Poor Souls.

Days of Indulgences in February.

On the 1st. Bl. Andrew of Conti, Conf. I. O.

On the 2d. Feast of the Purification, Candlemas-Day. **General Absolution.**

On the 3d. Bl. Odoric, Conf. I. O.

On the 5th. Sts. Peter Bapt., Philip of Jesus, and Companions, Mart. I. and III. O.

On the 10th. Feast of the Mysteries of the Way of the Cross. **General Absolution.**

On the 19th. St. Conrad of Piacenza, Conf. III. O.

On the 21st. St. Angela Merici, Virgin III. O.

On the 22d. St. Margaret of Cortona, the great penitent of the III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary", and Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Ponti.

Monthly Patroness: ST. MARGARET OF CORTONA.

Obituary.

Of your charity pray for the repose of the soul of Mrs. Cecilia Sheridan Williams, who quietly passed away September 16, 1910, at San Rafael, California, aged 75 years. She had been a faithful subscriber to St. Anthony's Messenger for a number of years.—Mary Lotz, nèe Schaetzle, who departed this life January 6, 1911, in Cincinnati, Ohio, aged 68 years. She was the beloved mother of our Confrère, Rev. Fr. Francis de Paul, O. F. M. R. I. P.

ST. BENEDICT WITH HIS HOLY DISCIPLES
MAURUS AND PLACIDUS.